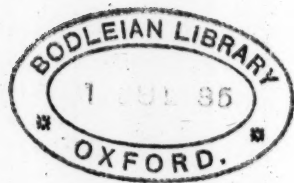


A sermon had at Paulis by
the cōmandment of the most
reuerend father in god my lord ele-
gate/ and sayd by Iohn the bps
shop of Rochester / bpō quinquas-
gesom sonday / concernynge
certayne heretickes / whi-
che thā were abiured for
holdynge the heresies
of Martyn Luther
that famous he-
reticke/ and for
þ keepng and
reteynnyng of
his bokes
agaynst
the oꝝ
dis-
nance of the bulle of
pope Leo the
tenthe.

Cū priuilegio a rege indulto.



Fyrst here foloweth an Epistole
vnto the redeyng by the same byshop.

My Dere brother or syster in our
sauour Christe Iesu / who so euer ye
be / y shall fortune to rede this queare /
our loze for his great mercy graunt
you his grace / that the redyng therof some what
may profit your soule.

Fyrst I shall beseeche you nat to misconstrue myn
entent / in puttynge forth this queare to be printed /
but that ye take it to the best. For verily my wyll
and mynde is / that some frute myght ryse by the
same vnto the christe people / whiche be the spouse
of Christ. Vnto whom (though vnworthy) I am
ordayned a minister for my lytell porcion. Wher
ty is to endeuer me after my poutre power / to resist
these heretikes / the whiche seasse nat to subuert
the church of Christe. If we shall syt still and let
them in euery place sowe theyr vngacious heres
ies / and euery where distroye the soules / whiche
were so derely bought with that moste precious
blode of our sauour Christe Iesu / howe terribly
shall he lay this vntyll our charge / whan we shall
be called vntyll a rekenyng for this matter: It
shall be moche rebukefull and moche worthy pun
ishment / if we for our party shall nat gyue dili
gence for the defence of the true christen people / fro
these heresies / as these heretikes gyue for the
corruption of the same / specially whan we be cer
tayne / that our labour shall nat be unrewarded /

A. y.

as

as saint Paule dothe promyse / sayeng / unusquisq;
1. Cor. 3. *propheta mercedem accipiet secundum suum laborem*: Every
man shall take his owne rewarde accordynge to
his labour. And so moche the more diligence we
musste gyue / bicause that the wretched nature of
man is more prone to euery thyng / that nought
is / than it is to that / whiche is of greater frute.
The dry tynder is nat more redy to be kēdled with
the leaste sparkell of fyre / than we be redy to be in-
censed to all euyll. Our hartes by the olde corrup-
tion of synne / be of that molde / that they withoute
any great diligence of their selfe / bynge for the all
maner of vices: but nothyng that vertuous is /
withouten a great labour. And assuredly these hes-
resies be lyke the spyngynge weedes / the whiche
i euery erthe spyng by them selfe: for as these es-
uyll weedes nede no settyng / no sowynge / no was-
teryng / no wedynge / nor suche other diligence /
as the good herbes require / but spyng anone
withouten all that busines: and where they haue
enteres ones in any grounde / it is very harde to
delyuer that grounde from them: euen so hit is of
these heresies / they nede no plantynge / they nede
no wateryng / they nede no lowkyng / nor wedynge /
but rankly spyng by them selfe / of a full lyght
occasion. Contrary wyle it is of true doctryne of
god / this is lyke vnto the good herbes / whiche
wil nat euery where lightly growe / but they must
be set or sown in a chosen erthe / they must be wa-
tered / they muste be weded / and haue moche at-
tendaunce / or els they wyll anone myscary. Ye
maye

may se this euidently by the begynnynge of Chri-
stis church. Our sauour whan he hym selfe dyd
solwe his doctryne / he complayned of the vnto-
wardnes of mennes hartes / and sayd: *Sermo meus* Jo. 8.
non capit in vobis: This sede of my worde taketh no
rote in the erthe of your hartes. And vpon a tyme
a great nombze of his disciples forsoke hym and
cast hym vp: For they hartes coude nat sauour
his doctryne. If this doctrine solwen by this most
myghty and counnyng sower / toke none effecte
in these persons hartes / ye may se / that the erthe
of our hartes by it selfe can nat receyue this sede.

Saint Paule / the whiche in lyke maner gaue his
diligence to plante and to water this sede / yet as
moche as he profitted by his preachynge in one
place / he lost by his absēce in an other place. Doth
he nat crye out therfore vpon ꝑ Galathes / bicause
that this doctryne / whiche he had solwen amonge
them / sone after his departure from them / dyd
wyther in they hartes: *Dinsensati Galatze / quis* Gal. 3.
vos fascinauit nō obedire veritati: O ye folishe people /

who hath thus witched you / that ye do nat obey
vnto the trowth: And euery where the same saynt
Paule fighteth agaynst the heretickes / and is
veray solicite and carefull / lest the flocke of Chryste
shalbe corrupted by they heresies. In so moche
ꝑ he sayth vnto ꝑ Corinthies: *Timeo / ne sicut serpens* 2. Cor. 11.
Euam seduxit astucia sua / ita sensus vestri corrumpantur a
simplicitate / que est in Christo: I drede me / lest as the
serpente deceyued the fyrste woman Eue by his
wplynes / so your sences shalbe corrupted by these

A. iij.

heres

heretickes / and so fall frō the symplificite of faithē /
whiche ye haue in Chyiste. And therfore a litell as
1. Cor. 2. ter he calleth them / Pseudo apostolos / ἁπατος ὑβδος
los trāfigurātes se i apostolos Chyisti. that is to say / fals
apostles / disceyptfull woꝝkers / pꝛetēdyng to be the
messangers of Chyiste / and be nat in veray dede.
If ther were suche perill of heretickes in the tyme
of saint Paule / as it dothe appere in all his episto
les : and if þ heresies thā so lyghtly toke roote in þ
hartes of men : And if the sede of the doctryne of
Chyiste with suche difficultie did sprynge & growe
in the hartes of the people / whiche were in that
maruelous & plentuous tyme of all grace : What
wonder is it that lyke wyse nowē / in this misera
ble tyme / these heretickes multiply / and theyꝛ he
resies do sprede : Whan hit was prophesied befoze
nat onely by our sauour Chyiste / but also by saint
Peter in his epistles / and by saynt Paule in his
bothe / and by saynt Jude / that suche heresyēs
shulde ryse / and specially towarde thende of the
woꝝlde. Nowe therfore whan so litell dyligence is
done about the ministryng of this true doctryne /
it is necessary that all tho that haue charge of the
flocke of Chyiste / endeuour them selve to gayne
stande these pernicious heresies. Wherin doutles
the moost Reuerend father in god my lorde legate
hath nowē meritoꝝiously trauciled / and so exten
deth to perseuer and to continue / to the full extir
patio of the same. For heresy is a perillous wede /
it is the sede of the deuyll / the inspiration of the
wicked spirites / the coꝝruption of our hartes / the
blyndynge

blyndyng of our sight / the quenchyng of our faith /
the distruction of all good frute / and fynally the
mourder of our soules . And therfore some what
to resist this wicked sede / by the mocion of dyuerse
persōs / I haue put forth this sermon to be redde /
whiche for þ great noyse of þ people within þ chur
che of Paules / whan it was sayde / myght nat be
herde . And if parauēture any disciple of Luthers
shall thynke / that myn argumentes and reasons
agaynst his maister be nat sufficient : I praye let
hym considere / that I dyd shapen them to be spoken
vntyll a multitude of people / whiche were nat
brought vp in þ subtyll disputations of the schole .
Seconde . if it may lyke the same disciple to come
vnto me secretly / and breake his mynde at more
length / I bynde me by these presentes / bothe to
kepe his secreasy / and also to spare a leysoure for
hym to here the bottum of his mynde / and he shal
here myne agayne / if it so please hym : and I trust
in our lord / that fynally we shal so agre / that ei
ther he shal make me a Lutherā / or els I shall ens
duce hym to be a catholyke / and to folowe the do
ctryne of Christis church . And one thyng I do
ascertaine hym / that though his maister Luther
dyd lyue neuer so well and perfectly / yet for as mo
ch . as his doctryne is dyuerse from the doctryne
of the church he is to be fled : for so teacheth vs
þ holy martyr Ignacius in his epistole ad Herenes
um / sayeng : Omnis igitur qui dixerit preter ea / que tras
dita sunt / tametsi fide dignus sit / tametsi ieiunet / tametsi
virginitatē seruet / tametsi signa faciat / tametsi prophetet /
supra

nota.

supra tibi appareat in grege ouium / corruptionem faciens.
That is to say / who so euer affirmeth contrary to
the traditions and doctryne of þ church / though
he for his lyfe be worthy to be beleued / though he
fast neuer so moche / though he kepe his virginite
te / though he worke miracles / though he prophes
cy of thynges for to come / for all this take hym
but as a wolfe / intendynge corruption amonge a
flocke of shepe . Wherfore whan Luther hath in
hym none of these good conditions aboue rehers
sed / as we shall proue here after / that is to saye /
he neither is sayth worthy / bicause of his repug
nant doctryne / nor he chastiseth nat his body by
fastynge / nor he kepeth nat his virginite / nor he
doth no miracles / nor he is no prophet of thynges
for to come / and yet neuerthelesse he teacheth elcne
contrary doctrynes vnto the doctryne of the
churche / he is to be reputed as a wolfe
corruptynge the flocke of Chyrste.

Thus fare ye well in
our lordc Jesu.



so þe churche is contrary to traditions and doctryne
of the church / though he for his lyfe be worthy to be beleued
though he fast neuer so moche / though he kepe his virginite
te / though he worke miracles / though he prophes
cy of thynges for to come / for all this take hym
but as a wolfe / intendynge corruption amonge a flocke of shepe .

ge/

Respice / fides tua te saluum fecit.



These Wordes ben Writen
in þ gospels / redde in the church
this quinquagesime sondaye.
They may thus be englisshyd.
Open thyn eies / thy faith hath
made the safe. In this gospels
saynt Luke telleth a miracle / þ
whiche our sauour dyd shewe vpon a blynde mā.
He sayth / that a blynde man syttinge nigh to the
waye / herde a noyse of people passyng forby / and
enquired what that was. It was tolde hym / that
Jesus of Nazareth passed þ waye. He gaue faith
vnto this worde / and cried for mercy / sayeng: Je-
su the sonne of Dauid haue mercy vpon me. Part
of this people went before our sauour in þ waye /
and part came after hym. They that went before
(as the gospels sayth) rebuked the blynde mā / and
he moche rather cried for mercy / sayeng: The son
of Dauid haue mercy vpon me. Our sauour sta-
dyng / commaunded this man to be brought vn-
to hym. And whan he was brought to his pres-
ence / our sauour asked hym what he wolde. O-
fyr sayde this man / that I myght haue my syght
agayne. Than dyd our sauour this myracle vpon
hym / and sayd these wordes aboue reherced: Res-
pice / fides tua te saluum fecit. Open thyn eies / thy
faith hath made þ safe. And forth with this blynde
mā was restored to his sight / and folowed our sa-
uour in the way with the other people.

nota

15

16

se sayng / that a blynde mā / sittynge nigh to the waye

¶ By this worde and other suche / Martyn Luther hath taken occasion of many great errours: wherby he hath blynded many a christen soule / and brought them out of the way / sayeng / that onely saythe dothe iustifie vs / and sufficeth to our saluation. Wherby many one litell regardeth any good workes / but onely resteth vnto sayth.

This gospel therfore may sufficiētly instruct any reasonable man / what sayth sufficeth / and what nat: For it maruelously pertyneth to this purpose / if we with any diligence obserue and marke euery mistery therof.

¶ Firste let vs considere this multitude in it selfe / where many wente before our sauour Iesu / and many folowed after: and he in h^{is} myddys of them all. Tho that wente before hym betoken vnto vs / the fathers and the people of the olde testament / the whiche dyd passe the course of this worlde before the byrthe of our sauour Christe: Tho that folowed after / do signifye the fathers & the people of the newe testament / the whiche succeeded the byrthe of Christ. Both these make but one people: For they be all of one saythe.

¶ Tho that went before beleued that Christe shuld come in to this worlde / and dye for man. Tho that folowe / beleue that Christe is come / and hath suffered his dethe for man. Neuer the lesse in some poyntes there is difference betwene these two: For they were vnder the lawe of Moyses / whiche was a lawe of dede / and of rygour / as saynt Paule saythe vnto the Hebrjewes: *Arctam*

q^uis

† went before
folowed vnto
fathers & p^o
people of olde
testament.

folowed after
y^e fathers &
people of newe
testament.

quis faciens legem Moyſe / ſine ulla miſeratione / duobus
aut tribus teſtibus moriatur : Who that hath broken
the lawe of Moyſes / if he were conuicted by two
or thre wytnelles / he with out any mercy ſhulde
dye. And in token herof it is ſayde of them that
wente befoze : Et qui prebant / increpabant eum : And
tho that wente befoze / rebuked the blynde man /
that cried for mercy. But tho that folowed Chriſt
were and be vnder the lawe of grace and mercy.
For whā our ſauour was bozne in to this worlde /
all grace and mercy came with hym. And there
fore to ſhewe a differēce of theſe two people / ſaynt
Johan ſaythe : Lex per Moyſen data eſt / gratia et veritas
per Jeſum Chriſtum exorta eſt : That is to ſaye /
the lawe was gyuen vnto that people by Moyſes :
but grace and trewe perſourmance of all promyſſes
roſe vnto vs by our ſauour Chriſte. All thynges
was ſhewed vnto that people by figures and ſhadowes /
as ſaynt Paule ſayth : Omnia in figura contingebant illis : Tyll vs (that ſuccede the
commynge of our ſauour) the ſame thynges be
diſcloſed and made open. And good reaſon why.

For they that folowe a lyght ſe moze clerely by
that lyght / than they that go befoze. That people
myght nat well and eaſely beare the weyght and
ſtrayte commandmentes / the whiche were leyde
vpon theyr ſhoulders. And therfore ſaynt Peter
ſayth in þe actis of þe apoſtles : Neq; nos / neq; patres
noſtri portare potuimus : The burthen of the lawes of
Moyſes was ſo heuy / that neither we nor our fa-
thers myght ſuſterne them.

B.ij.

But

But now we to be y^e lawes of our sauour Christe be
made easy by the abundance of grace / and by the
dulcenes of loue / whiche the holy gost hath put in
our hartes / as saint Paule sayth : Caritas dei diffus
sa est in cordibus nostris per spiritum sanctum / qui datus est
nobis : that is to say / y^e loue of god is spredde in our
hartes by the holy gost / the whiche is gyuen vnto
vs. And this is a great preeminence that we haue
aboue that people. This multitude that foloweth
Christ in the way / and is in passage / is the succes
sion of Christis churche : whiche hath contynued
and shall continue vnto the worldes ende / euen like
a floode that passeth continually / the waters go &
passe / but yet the floode continueth / and receybeth
styll the name of y^e floode : so the succession of Chri
stis churche euer continueth / & is called y^e churche
catholicke / though y^e people petyly renewe. Thus
moche tha^t I haue said for this multitude / amōge
whiche our sauour Christe was. Nowe let vs al
so bryefely consydre / what this blynde man dothe
meane and signifie.

nota.

This man doth betoken vnto vs the heretickes /
and that for .iiij. conditions aboue reherced in this
gospell. And here my brytherne / ye that now we be
abjured take hede.

Fyrst here I say that this man was singular by
hym selfe : and so the heretickes studie to be singu
lar in theyr opinions. Singularite and pride is y^e
the grosse
of all the
respe. grosse
of all the
singular in his opinion / and will nat cōforme hym
selfe vnto the multytude of good persons / than
falleth

*gib ma doth betoken vnto vs the heretickes
condicions aboue reherced in this gospell.*

falleth he in to heresies.

Seconde. this mā was blynde / and had lost his sight. And the heretikes / by the errour of false doctrines and of puerled heresies / be blyded in theyr hartes / and haue nat the clerelight of faith.

Thyrde. this man sate out of the right way / and walked nat : And so lyke wise these heretikes sytte out of the right waye / and walke nat in the iourney toward heuen.

Fourth. this mā was deuided from this people / amonge whom Chryste Iesus was : And so be the heretikes like wise : they be deuided frō y^e churche of Chryste : with whom our sauour Chryste continueth vnto the worldes ende. Thus ye perceyue I suppose / that this man / whiche was singular / & blynde / and sate out of y^e way / deuided frō Chryste for these .iiij. cōditions) representeth y^e heretikes. ¶ In the thyrde place we may by this easily conceyue / what great diuersite is betwene the churche catholike and the heretikes.

Fyrste / they that be of this multitude / and of the churche catholike / they be of one mynde and opinion / cōcernyng the substāce of our faith / to agree to gether in one doctrine. The heretikes be singular / and haue opinions by them selfe : and they be repugnant nat onely with the churche / but with them selfe amonge them selfe / as we shall shewe here after. It is a very trowth that one wyse man hath sayde : Omne Verum omni Vero consonat / falsum autem tam a se ipso quam ab ipsa Veritate discrepat : Euen-ry trowth agreeth with other : but falshod is both

nota
Every trowth

B iii

re

*agreeth with other / but falshod is both repugnant agayn
from selfe. and agayn trowth.*

repugnant ageynst hym selfe & a geynst þe trouth.

Seconde. The churche is in the clere byghnes of faith. The heretickes be blynded by theyr falsc & erronious opinions. For as trouthe gyueth a light and a brightnes / so falschode blyndeth / and byngeth in to darkenes.

Thyrde. The churche is in the right way. The heretickes be out of the right way.

Fourthe. The churche walketh and profiteth in their iourney towarde the countre of heuen. The heretickes sitte in *Lazaredia pestilentie* / in the seate of pestilence / and profete nothyng in this iourney / but rather synkethedepper and depper towarde the pytte of hell.

Fyfte. þe churche hath in it þe presence of Christe / and shall haue cōtinually vnto the worldes ende : The heretickes be deuided frome Christe in this present tyme / and so finally shalbe excluded from the sight of his face for euer. All these fyue differēces be so manifest in this gospel / that we nede nat moche declaration for the same.

¶ Nowe in the fourth place let vs discusse / howe this blynde man was restored vnto his sight : to the intent that we maye perceyue howe an heretike may be restored to the true saythe of Christis churche. This blynde mā by. iiii. maner of wayes was brought vnto his sight.

Howe an heretike may be restored to the true saythe.

Fyfte by heryng and inquiryng the very trouth of that multytude / whiche passed forby : *Audimur turbam pretereuntem / et interrogauit / quid hoc esset : He* harde the people whiche was in passage / and of them

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them he lerned where Iesus of Nazareth was.
So must þ hereticke do: if he wyl be restored vnto
the true saythe. For no where the true doctryne of
Iesu can be lerned / but in the churche. Here must
the worde of god be lerned. And this is wonder-
fully expresse in this gospel by mystery. It is
certayne that the people of the Jewes / whan þ
Manhu was sent vnto them from aboue / & they
sawe it in the lyknes of the coriander seede / they
made this same question / whiche this blynde mā
nowe dothe aske / Quid hoc? What is that. And of
this question that seede toke this name / and was
called Manhu. Nowe Manhu betokeneth in fi-
gure the worde of god. Who therfore so euer wyl
lerne the trewe doctryne of the worde of god / he
must enquire it of this multitude / that walketh
in the right waye: that is to saye / of the churche
catholike. Doubtes out of þ churche this trouthe
can nat be lerned.

Seconde. this blynde mā cried for mercy: so must
þ hereticke do: he must beseeche our sauour Christ
to enlighten his harte by clere sayth / & to remoue
fro his harte þ blyndnes of all errours & heresye.

Thyrde. our sauour dyd comande þ this blynde
man shulde be brought vnto hym: And so must þ
hereticke be reduced vnto þ wayes of þ churche.
But by whom commaunded our sauour / that
thus they shal be reduced: truly by them that
be set in spirituall auctorite: as nowe þ most reue-
rent father i god my lord Legate / hauyng this most
souerayne auctorite / hath indeuored hym selfe for
these

signif.

nota

Doubtles out of
the churche
no true
doctryne
can be lerned

these men here present / & other / whiche were out
of the way / to reduce them in to the wayes of the
churche. The heretickes contende / that it shal nat
be lesfull thus to do: but they wold haue euery mā
leste vnto theyr libertie. But doubtles it maye nat
be so: for the nature of man is moze prone to all
noughtynes / rather than to any goodnes. And
therfore many muste be compelled / accordyng as
the gospel sayth in an other place: *Compellite eos in
strare*. If euery mā shuld haue libertie to say what
he wold / we shulde haue a meruelous worlde. No
mā shulde stee any where for heresies. And ther
fore saynt Paule consideryng þe pryncipalite of mans
harte to be infected with heresies / giveth often
warnyng / that we shall in any wyse eschewe the
perillous infections of these heretickes. And the
same saynt Paule often pronounceth excomunica
tion agaynst them þe lowe this puerled doctrynes
amonge the Christen people. Wherfore it is nat les
full þe any man shall haue libertie to speke in these
matters concernyng our faith / what so euer that
he liste: but he must be compelled / to cōforme hym
vnto the holsome doctryne of the churche.

Fourth. this blynde mā / whan he was brought
vnto our sauour / yet had he nat his syght vnto
than he dyd fully assent with his holle wyll vnto
the same. And to that purpose our sauour asked
hym what he wolde: *Quid Vis Ut faciam tibi?* And
so made hym to cōfesse his full assent. Thus must
the heretike do / that wyl haue his spiritual sight:
he muste fully assent vnto the doctrine of Christis
churche.

church. He may be compelled to come bodily / but
if he come nat also with the feete of his soule / and
fully assent vnto the church: he can nat haue this
trewe faith. The faith of the church is nat made
our faith / but by our assent: whiche assent cometh
of vs / and is the worke of our soule. And therfore
it is nat absolutely sayd / fides but fides tua: That
is to say / thy faith. The faith of y church (whiche
by thyne assent is made thy faith) doth make
the safe.

In the fyfte and y last place / as touchyng Mar-
tyn Luthers opinion of faith / nowe wyll I speke
some what. To reherse his reasons / and so waade
in this matter with them / it were inough for an
holle daye. Neyther the tyme wyll serue it nowe /
nor yet the people can attayne to the conceyvinge
of it. But I shall breuely say .iij. thynges.

The fyrst is this. Luther sore abuseth and discey-
ueth the people as concernyng faith: For doutles
he maketh them in his commo sermons to thynke
it is an easy matter to beleue / and to haue saythe /
and there by to be saued: and so they care for no
good workes at all. But where he bouldeth and
discusseth this matter vnto the very triall / there
he maketh it an harde matter. For in the declara-
tion of the .viij. psalme he sayth these wordes: Hoc
certū est / neminē perueniunt ad dei misericordiam / nisi es-
am Desperatissime esuriat / et sitiāt: cum illo qui ait: Quis
admodum desiderat ceruus ad fontes aquarum / ita desiderat
anima mea ad te deus. Who hath this faith: Who com-
meth to this hygh prycke of saythe / to desyre as
earnestly

2^d part of 140
1st part is not in
2^d part. But by
a sentence.

holde En
ther decey
ueth the
people by
his erroris
ous opinio
of saythe

ernestly the presence of god / as an harte / whan
he is chased / preaseth and coueteth to come vnto
the soyle: Here ye maye se the comen pcople be
disceyued / whiche be farre fro this poynt. But if
onely faith doth iustifie vs / we can nat be repelled
from this mercy / whan we be fully iustified.

Seconde. why dothe Luther deny that the woꝝ
kes do nat iustifie vs: His reason is this. He saith
hycause they be our woꝝkes: and what so euer
repseth from vs / it is but synne. Thā let hym ob-
serue these woꝝdes: *fides tua*. Our sauour sayth /
nat only *fides* / but *fides tua*. Thy faith (a trowth
it is) is the gyfte of god: but it is nat made my
faith / noꝝ thy faith / noꝝ his faith / as I sayd be-
foze / but by our assent. By our assent sayth (whi-
che cometh from aboue) is made ours. But our
assent is playnly our woꝝke. Wherfoze at the least
one woꝝke of ours iopneth with faith to our iustis-
fienge.

Thyꝛde. saynt Paule in the epistole this daye /
playnly condemneth this opinion: for he saythe /
that faith / hope / & charite be. iij. diuerse thynges:
Fides / spes / et caritas / tria sūt: These be. iij. diuerse
thynges / faith / hope / & charite. He sayth further:
*Si abiero omnem fidem / ita ut montes transferam / chari-
tatem autem non abiero / nichil sum*: If I had all and
euery faith / so that I myght by my faith remoue
any great mountayne: yet if I haue nat charite /
I am nought. Wherfoze if a mā haue al maner of
faith / and wanteth charite / he is neuer the moze
iustified. With outen charite therfoze no man

apart & faith & hope & love from a saint, is made saint. can

can be iustified: but who that hath charite / hath
also good workes: as the same saynt Paule also
proueth at lenght in the same Epistole. Wherefore
withouten good workes / either done / or in a full
myll to be done / no man can be fully iustified. And
for this saint Paule in the Epistole ad Romanos ex-
presseth / what faith doth iustifie a man. Fides (he
sayth) que per dilectionē operatur: that is to say / faith
whiche worketh by loue / and that is by loue pre-
nant with good workes. *lano / c. 2. b. lano*

Fynally for a more clerenesse of these wordes / we
shall conside. iij. maner of persons: one of them
that be in the way / an other of them that be nigh
vnto the way / the thyrde is of them that be farre out
of the way: and eche of these haue a belcue. The
Turke beleueth in god / and parauenture more co-
stantly than many christen men do: but he beles-
ueth nat in Christe the sonne of god: nor vpon the
doctryne of the churche: whiche doutles was in-
spired by the holy goste. And therfore his faith is
nat sufficiēt: he is very farre out of the way. The
hereticke beleueth in god and in Christe: and ther-
fore he is one degre nerer vnto the right way / thā
the turke is: he sytteth by the high way syde: but
yet his faith is nat sufficient: for he doth nat as-
sent vnto the doctryne of the churche: whiche is
inspired by the holy goste. Ye herde by the gospell
that the blynde manne (whan he late out of the
high way) beleued in Christe. for he sayd / Jesu fili
Dauid miserere mei: Jesu the sonne of Dauid haue

C. ij.

mercy

full myll to
done, no man
fully iustified

not at first is
justifie a man
in good workes
pregnant with
good workes.

the turke beleeueth
god. but he beleeueth
not in christe
sonne of god.

mercy vpon me. By these wordes it appereth that
he beleued he was both god and mā. God in that
that he might restore his sight: man in that / that
he called hym the sonne of Dauid. But yet this
saythe gaue hym nat his syght: He recouered nat
his sight to than he was brought vnto the way /
and ioyned with this multitude / amonge whom
Christe Iesus was / and gaue his full assent. So
the hereticke / haue he neuer so moche faith of god
and of Christe / if he be nat comyn in to this way /
if he be nat ioyned with this multitude of christen
people / if he be nat made one of this nombre / if he
hath nat gyuen his full assent vnto the doctrine of
the church catholicke / whiche is inspired of the
holy goste / doubtles he wanteth the sight of true
faith. But whā he hath fully assented to belue in
god the father / and in Christe Iesus his sonne /
and vpon and in the doctryne of the church / whi-
che doubtles was inspired by the holy goste: than
this myracle is done vpon hym. He is restored to
the sight of clere faith. This is the faith good by-
therne that may make you safe / and restore you
vnto your pfect sight. And therfore if ye haue this
faith / I may say nowe to eche of you: *Respice fides
tua te saluum fecit*: Open thyn eies / thy faith hath
made the safe. It is nat the faith that the turke
hath / nor the faith that the heretike hath / but the
faith catholicke of Christis church that shal saue
the: Whiche faith is made thy faith / if thou truly
come vnto the right way / if thou fastly ioyne thy
selfe with the church catholicke / if thou enterly
make

make thy selfe one of this nobze / if thou byrightly walke by good workes doyng / if thou frely and fully assent vnto the commē doctryne of this multitude / amonge whom Christe Iesus is. And to thentent that your sightis maye be y more clered in this faith / I shall gether. iiii. collectiōs : by the whiche to all them that be nat ouer peruersedly drowned in the heresies of Luther. it shall appere (as I verily suppose) that his doctryne is veray pestilent and pernitiōus.

But here fyrste I muste beseeche you to helpe me with your deuoute prayers / that hit maye please that infinite goodnes of almighty god so to assiste me with his grace in vtterynge these collectionis / that it maye be vnto the true faithfull catholicke herers some frutefull comforte : and to the fauorers of these moste pernitiōus errours and heresies a very cōfusiō : and that these poure betherne of ours / whiche haue bene out of y way) may the better be confirmed and establisshed nowe in the same. To this prayer it may lyke you to haue recommended the vnyuersall churche / y veray spouse of Christe / with euery state and degre of persons in the same / high and lowe / spirituall and temporall / as well them that be nowelypynge as other that be departed hens / endurynge as yet the greuous payns of purgatory : Where they nowe abide the great mercy of our lord / and the releue of our prayers . And to this purpose euery parson of your charite say some what after your deuotiō.

C. iij.

The

The fyfste collection.



Or a more strengthynge
of these collections / we shall ad-
ioyne vnto this miracle a para-
ble of our sauour Christe / whic
che y same euāgelist saint Luke
telleth in this maner.

The sowter (he sayth) wēt forth
to sowe his sede / and in the sowynge some parte of
his sede fell nigh vnto the high way / and so was
trodden vpon: and the byrdes of the ayer dyd eate
vp this sede. An other parte fell vpon the stoncs /
whiche were couered ouer with a lytell erthe / and
so the sede dyd sproute: but whan hit was sprow-
ted / hit myght take no roote for the hardnes and
drynes of y stoncs / but anonc withered for lacke
of moysture. A thyrde parte fell amonge the thoz-
nes: and this sede rooted and rose vp a litell: but
the thornes ouer grewe it / and so dyd suffocate it /
that it myght byynge for the no frute. The fourth
parte fell vpon the good erthe / and sprowted / and
toke roote / and shote vp / and brought forth great
increase of frute / an hundred folde so moche.

Whā our sauour had spoke this parable / he cried
mightily / sayeng / Qui habet aures audiendi / audiat:
Who that hath the inward eares of heryng / let
hym here and marke this parable.

Fourte fl-
ges noted
In this pa-
rable

In this parable we shall note iiii. thynges: and
of them / by the leaue of almyghty god / we shall
get her as many collections.

Of

Concernyng the sower.

Of these .iiii. thynges / the fyrste is the sower / & secōde / is y^e se^ede / & thyrde is y^e good erthe / & fourth is y^e great ecrease of frute. All these .iiii. thynges vnder other names be cōteyned in y^e gospell of the miracle. There our sauour is redy to take away the blyndnes of our hartes. Here is he called a sower of his se^ede. The multitude there estructureth y^e blynde mā where Iesus of Nazareth is / & enfurmeth hym in y^e doctrine of faith. Here y^e same doctrine is called the se^ede of the worde of god. That multitude / whiche thet hath Christ amōge them / here is called the good erthe. There that multitude profitech in merite / by walkyng and nigh ap- prochyng vnto our sauour Christe: here this merite is called the plenteous encrease of good frute.

Fyrst thā as cōcernyng y^e sower / some pson myght here lyghtly thynke / y^e our sauour was nat fully circūspect in tellyng this parable. for here semeth to want som thyng / y^e is chieflly necessary for y^e plenteous ecrease of frute to be had. here is left out vnspoke of y^e fauorable dispositiō & influence of y^e heuens / whiche is principally requyred vnto y^e purpose. For put that y^e se^ede be neuer so good / and y^e erthe neuer so well prepared & ordred / and that y^e sower do his part neuer so moche / yet if the fauorable influence of the heuens want / all that labour is but in vayne / there shall no frute arise of that sowyng. This is a very trowth / I can nat say the cōtrary / these .iiii. thynges must nedes be cōcurrāt to worke eche wth other / & ioyne to gether in one purpose.

I say

The fyrste collection.

I say / the influence of the heuyns / the diligence of the sower / the goodnes of the seede / the due preparation and tpyllyng of þe erthe. And albe hit that here is no speciall mention made of the influence of the heuyns / it is neuer the lesse included. For whan we knowe who is the sower / we shall well percepue he hath all the influence of the heuyns in his owne hande: and this shall well appere / if we ioyne the parable & his declaration to gether. Ioyne I saye the parable with the declaration of the same / and ye shall fynde that this sower / that is ment here / is very god. And by this reason: the parable sayth: *Exiit / qui seminat seminare semē suū;* He that is the very sower hath issued for to sowe his owne seede. The declaration is / *Semen est Verū sum dei.* This seede is the worde of god. Nowe thā if the seede that this sower doth sowe / be the worde of god / & this seede whiche he soweth is his veray owne: It foloweth necessarily that this sower is very god: And so muste he nedes haue in his handes the holle influence of the heuyns. Wherfore here nothyng lacketh in this parable. But as for the bodily heuyns lette them passe: all is spirituall that is ment here: the heuyns / the influence / the sower / the seede / the erth / the frute / all is spiritual: and we must concepue all this spiritually. And therfore our sauour sayd: *Qui habet aures audiendi / audiat:* Who that hath the inwarde eares of spirituall heyrnyge / and spirituall concepyng / he is mete to here and to concepue this parable.

Appt

Concernyng the sower.

fyrste this sower (as I haue sayde) is the sonne
 of god/our sauour Christe Iesu: and he is þ very
 spirituall sonne of this worlde / Qui illuminat omne
 hominem venientem in hunc mundum / That spreadeth
 his comfortable beames vpon the soules of men.
 He issued out from the bosome of his father / and
 came i to this worlde purposely to sowe i þ hartes
 of men the seede of trowth. He it is that soweth his
 owne seede. The preachers of this word be noth þg
 els / but as the cophyng and the hoppers / wherin
 this seede is couched. Thus saint Augustine sayth
 of hym selfe: Ego quid sum / nisi cophinus seminarius.
 What am I sayth he: verily nothyng els but the
 cophyne / or the hopper of hym that soweth. The
 preacher may well reherse þ wordes of scripture:
 but they be nat his wordes / they be the wordes of
 Christe. And if our sauour Christ speke nat with
 in the preacher / the seede shalbe but caste in bayne.
 Therfore saint Paule sayth vnto the Corinthis
 of hym selfe: In me loquitur Christus: Christe sayth
 he / speketh within me. Christe that spake in saint
 Paule / was the veray sower: and as he spake in
 saint Paule / so spake he in þ other blessed fathers /
 whiche for their tyme dyd instructe and teache the
 people / and minister this seede vnto them. And nat
 only Christ dyd sowe this seede by their mouthes:
 but also þ spirite of god gaue his gracious influ
 ence vnto this seede by theyr mouthes / in lyke ma
 ner. Wherfore of this spirite our sauour saythe:

Nō Vos estis / qui loquimini / sed spiritus patris vestri / qui

loquitur

Mat. 10.

2. Cor. 13
 2. Cor. 13
 2. Cor. 13
 2. Cor. 13

The fyrste collection.

✓✱ loquitur in vobis: Ye be nat the speakers (he sayth) but y^e spirite of your father speaketh within you. Farther more / bothe this sower & this influēce cōtinueth in y^e churche vnto the worldes ende: For y^e sower sayth of hym selfe: Ecce / ego vobiscū sum omnis
 Matt. 18. 6⁹ diebus vsq; ad cōsumationē seculi: Trust assuredly that I am & shalbe with you vnto the ende of the worlde. And for y^e spirite our sauour also prometteth that he shuld abyde with y^e churche euerlastyngly /
 Et maneat vobiscū in eternū. This moste holy spirite /
 Jo. 14. whiche is the bountious fontayne of influence of all graces / after the corporall ascension of our sauour vnto the heuens / was sēte downe vpon the churche / accordyng to the promyse of our sauour before made: to the intent that the sowynge of this sēde shulde neuer want the heuently influence of all graces.

Nowe than to my purpose / thus farre we be / ye nowe perceyue (I suppose) that this spirituall sower / all be hit so that he be corporally ascended vnto his father / yet neuer the lesse he by his godhed & by the assistance of his grace / hath ben euer sens berly presente with his churche / to some there in the sēde of his worde. And also the heuently influence / that is to saye / the influence of the holy goste / is fauorably spredde vpon the toward & well wyllyng hartes / to the intent that this sēde maye brynge forth a plentuous encrease of good frute / and in this gracious purpose they both / I say bothe the sower and this holy spirite / haue cōtinued

Concernyng the sower.

tinued / and wyll so cōtinue / vnto þ worldis ende. Who thā may dout / but in this lōge tyme / whiche is aboue fyftene hūdrēd yeres / the true sēde of the worde of god / that is to say the scriptures of god haue bene truly taught vnto the people : and the people hath truly beleued and gyuen true faith vnto the same doctryne of the scriptures :

Who is so deuyllyshe / that maye thynke that our sauour Christe / the whiche so derely beloued his churche / that for the weale of hit / wolde suffer so bytter / so villagnous / so horrible a dethe / and shede his mooste precious bloode in the crosse / to prepare the hartes of his people for the receyuyng of this sēde : I saye who may thynke / that euer he / that dyd so moche for vs / wolde breake his promyle vnto vs : And if he haue nat broke his promyle : than hath he bene with his churche all this longe tyme of fyftene hundred yeres : and hath sōwen the trewe sēde of his worde : and his mooste holy spirite also hath bene al this tyme present in the churche : and hath gyuen vnto the towarde hartes his graciōus influence / both to receyue this sēde / and also to bynge forth the plentiful frute.

Howe than / if this sēde were thus truly sōwen : than wolde I lerne / who were the mynsters of this trewe sēde : Who but the preachers of this worde : I saye the holy doctours / whiche taughte the people : and to whome by the holy spirite was commysedde the gouernaunce of the

The fyrste collection.

flocke of Christe / as saynt Paule saith in *p* Actis
of the Apostles: Attendite Vobis / et Vniuerso gregi / in
Act. 10. quo Vos spiritus sanctus posuit episcopos / ad regendam ecclesiam
siam dei / quam acquesiuit sanguine suo: Take hede vnto
to your selfe / & to the holle flocke of Christe / where
the spirite of god hath ordeyned you bisschoppes /
to gouerne his churche: the whiche he so derely
purchased by his owne moste precious bloode. Ye
herde in the tellyng of the miracle / howe the fyrste
meane for the blynde man to come vnto his sight
was heryng. For as saynt Paule saythe: fides ex
Rom. 10. auditu: Faith cometh by heryng: by the preaching
of the holy doctours the people herde the worde of
god / & beleued it. For as saint Paule sayth: Quos
modo credent ei / de quo non audierunt: Howe shall the
people beleue / if they here nat: Et quomodo audient
sine predicante: And howe shall they here without
it be preached vnto them: This is than the ordre
and the holle cheane: the blyndenes of our hartes
can nat be put away / but by true faith: true faith
can nat be gotten / but by heryng of this worde.
The heryng of this worde shall nat be had / but by
the meanes of preachynge: preachynge can nat
be ministred without the preacher: the preacher
can nat profite / oneles Christe Iesu (whiche is
the veray sower) speke within hym: and also the
spirite of Christe gyue his influence vnto *p* same.
It is manifest than / that these preachers were
the true ministers of this seide. It is also nat to be
doubted / but the true christen people alwayes his
thereto

200. 6. 6

Concernyng the good sower.

ther to hath gyuen faith to the doctryne of the catholicke preachers: and so dyd belue þ scriptures as they dyd expounde them / that were in tymes past. And it is farther more certayne / that these catholicke doctours mynistrd this sede / in lyke maner as they haue leste wryten vnto vs in theyr bokes. Wherfore if the preachers dyd erre in teachinge the scriptures of god: the people dyd erre in belcuyng their doctryne. And if bothe the preachers and the people dyd erre: where was þ true sowynge of this sede? Where was the doctryne of the faith? Where was become the promyse of our sauour Christ? Cursed Luther / O mischeuous Apostata / O moste execrable hereticke þ denyest and dispisest all the fathers that euer were before vs: for in so denyeng / thou must nedes affirme / þ neither the doctrine of true sayth / nor any trewe sowynge of this sede was in the churche of Christe by so many yeres: and that our sauour Christe Iesu nothyng regarded his promyse all this long tyme / either as concernyng his owne presence to be continually with his churche: or as concernyng the presence of his holy spirite / for to gyue his influence with the sowynge of this sede. It is therefore clere and euident (as I suppose) by this collection / that þ fathers / whiche vnder our sauour Christe and this holy spirite haue hitherto gouerned the churche catholicke / haue also truely ministered this sede vnto þ people / & truely haue interpreted the scriptures of god vnto them: and þ our

The fyfste collection.

ſauour Chriſte Jeſu by theyꝝ mouthes dyd truly ſolue this ſede/and the holy ſpिरितe of god gaue his moſt gracious influence ſo plentifully / both vnto the fathers / and vnto the people that this moſt gracious ſede toke / effecte in bothe theyꝝ hartes.

Here the
heresyes
of Luther
faſte.

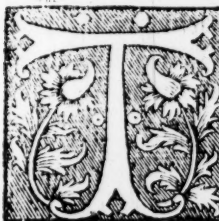
By this collection all the heresies of Luther at ones falle vnto the grounde. For if the doctryne of the fathers be true (as it muſt be/ if our ſauour ſpake by theyꝝ mouthes) Luthers doctryne/ whiche is contrary / muſte nedes be falſe.

Nowe therfore my brethren / ye that be abiured here take hede.

Sith it is euident/ that our ſauour by h mouthes of the fathers hath ſoluen this ſede of his worde/ and declared the ſcriptures of god by h ſame: the ſpirit of god hath alſo gyuen his influence vnto this ſame ſede: By whom ſuppoſe ye/ that the doctryne of Luther (whiche is playne contrary vnto this doctryne/ and betterly cōdemned by the holy fathers) by whom (I ſay) ſuppoſe ye/ that this miſcheuous ſede was ſoluen: By whom els / but by the deuyll/ and inſpired by the wicked ſpिरितes. Therfore if ye loue your owne ſoules / nowe flee this doctryne hens ſorwarde: and ioyne you vnto the doctryne of the church / and beleue as the church beleueth: that I may ſaye vnto eche of you: Reſpice / fides tua te ſaluū fecit: Open thyne eyes / ſor this faith / that nowe thou haſte / beleuyng as the church of Chriſte beleueth / hath ſaued the.

The

The seconde collection.



The seconde thyng that I sayd was to be marked / is the sede of the worde of god / whiche here is nat called *Semina* / but *Semē* / nat many but one. This sede for .iij. considerations / is but one sede.

The sede.

First for it is soztable and agreable / and lyke vn-
to it selfe in euery parte. As whan we se an heape
of wheate / that is clene and pure wheate / with-
out any diuerse medlyng of cockell / or of any other
noughty and euyll sede / though there be many
diuerse cornes / yet for as moche as they be all of
one kynde / we say it is all one sede: and in lyke ma-
ner it is of the worde of god: though there be ma-
ny wordes / and many trouthes in it / many speci-
alties / many parables / many similitudes / many
cōmaundemētes / many counsailes / many thzetes /
many promyses / many persuations / yet for as
moche as it hath no falsehod nor vntrouth / none
errour / no wicked doctryne medled ther with / but
is all (as ye wolde say) of one grayne / of one gros-
weth / of one countre / for all cometh from aboue.

*The sede
of p word
of god is
but one
sede for.3.
consyder
rations.*

Est sapientia desursum descendens a patre luminum / as *Jaco. 3.*
saint James saith. Therfore it is but one worde /
one sede / one doctryne. Contrary wyse hit is of
the doctryne of Luther: for it is a medley made
of many dyuerse colours: & of dyuerse patches /
& hath a partye coote: Hit is nat one / but many
doctrines

The secōde collection

1. Cor. 4

Doctrines adulterate / as saynt Paule saith : *Abus-
terantes Verbum dei* : These heretickes adulterate
the worde of god / and make a shewe and a face of
their heresie outward / as though it were þ worde
of god / and hit is nat. It is dyuerse from the do-
ctrine & sede of this worde. I say nat / but Luther
bleseth full often the wordes and scriptures of god /
I shulde say rather / abuseth them : But he inter-
medleth with them many great errours / many
falschodes / many peruerse expositions / contrary
vnto the true teachyng / leste vnto vs by the holy
fathers in tymes past : and contrary to the holle
determinatiō of Chyristis church. And for bicause
that he thus hath intermedled moche euyl sede
with the sede of god : and interlaced many great
heresies : Therfore his doctryne is nat one but di-
uerse / and of many kyndes.

The secōd
consyder-
ation.

The secōde cōsideration / why þ sede of the worde
of god is one / is for bicause ther is in it no discord /
no repugnancy / no contradiction / of one parte of it
with an other. It is lyke of it & of a songe / where
be many syngers / that diuersely descant vpon the
playne songe : but for as moche as they all agree
withouten any gerryng / withouten any mystu-
nyng / they make al but one sōge / & one armony.
In lyke maner it is of the scriptures of god / and
of the doctryne of the church : There be many
syngers / & some syng the playne songe / and some
syng the descant / saynt Mattheu / saynt Marke /
saynt Luke / saynt Iohane / saynt Peter / saynt
Paule

Concernyng the fede.

Paule / saint James / saint Jude syng the playne
 songe. Than be there a great nombre of the do-
 ctours / whiche descante vpon this playne songe:
 but for bicause ther is no discorde / no repugnancy /
 no contradiction amonge them / at the leest in any
 poynt concernyng the substance of our faythe: all
 their voyces make but one songe / & one armony.
 The doctryne of Luther can nat be so: for he nat
 onely disagreeeth with the fathers / but also with
 hym selfe in places innumerable: as they whiche
 haue wryten agens hym / haue euidently proued.
 Who that redeth the kynges boke / the boke of
 maister Dore / the boke of Catharinus / the bo-
 kes of Empler / of Cocleus / of Eccius / and many
 other / he shall clerely se / that this is a trowth / whi-
 che I nowe saye. And nat onely this / but also god
 ther of highly be thanked / they nowe gerre and dis-
 sagre amonge them selfe. The principall capi-
 taynes of them defende. iij. playne contrary sen-
 tences / and that in that most high worde of Christ /
 concernyng the sacramēt of the auter. I dare nat
 reherse theyr contrary expositions. For as saynt
 Paule sayth: Sermo eorum sicut cancer serpit: Theyr
 hereses be perillous: for they spredde lyke a can-
 ker: and as a pestilence they do infecte the herers.
 Neuer the lesse this is a veray trowth / that I say
 vnto you / twayne of them / that is to say / Luther
 and Decolapadius fully disagre / & make playne
 contradictorie expositions of these same wordes.
 And the thyrde / whiche is called Carolstadius /
 holdeth

The heres
 titles disag
 gre amōge
 them selfe

2. Tim. 2

The seconde collection.

holdeth cleue contrary to them both. Here be woꝝ thy maisters for a good chꝛisten man to put his soule in their hādes / ꝑ so repugnantly vary in expōūdyng ꝑ scriptures. And yet all these .iij. be mē of great name / and of high reputation in lernyng amonge the Lutherans. This is the syngular goodnes of god / to stricke them with this contradiction & repugnancy amōge them selfe: so ꝑ one of them shall nat here an other. Euen as whā the towꝛe of Babylon was enforſed to be buylded / all mighty god thus stroke ꝑ builders of that towꝛe / that one of them dyd nat vnderſtād an other: So now he hath he stricken these heretickes / whiche enforſed them to buylde a towꝛe agaynst the churche / that amonge them selfe they haue cleue contrary doctrynes: and one of them wꝑll nat here an other.

The thꝛde
conſyder
ration.

The thꝛde conſideration / why the ſede of the worde of god is but one / is this. Though there be many bokes of ſcripture / bothe in the olde teſtament and in the newe alſo / yet all theſe bokes be ſo fully agreed by the expoſitiōs and interpretatiōs of the holy doctours / that they make but one boke / and one body of ſcripture: and haue in them all but one ſpīrite of lyfe: that is to ſaye / the ſpīrite of Chꝛiſte Jeſu. Euen as in the body of man there be many partes and many membꝛes / yet for as moche as in euery of them is but one lyfe and one ſoule: therfore the body is but one. This chꝛynge was figured in a viſion / ſhewed vnto the prophet

Concernyng the sede.

prophet Ezechiel: he sawe one roundell and many roundels / and eche of them in the myddis of ther: but in all these roundels was but one spirite of lyfe. So euery parte of scripture is lyke a roundel: for it hath no corners. Trough is rounde and hath none angles. The psalter of David is a roundell of trouthe / and eche of the gospels is a roundell of trouthe: The gospels be in the psalter: and the psalter is in the gospels: and the spirite of Christe maketh one roundell of them all. The newe testament is a roundell / and the olde testament is a roundell / and eyther of them is in the other: but there is but one spirite of lyfe in them bothe: and so in euery roundell of scripture: and this spirite maketh one roundell of all.

And with these also the expositiōs of the fathers / whiche were inspired by the same spirite / make one roundell with the same.

The doctryne of Luther can nat be thus / nor yet partiner of this spirite of lyfe / bicause it is repugnant and deuyded frome the holle corps of the doctryne of the churche. Wherfore we maye necessarily conclude / that the doctryne of Luther is nat one with the doctryne of Christe / nor hath in it the spirite of lyfe: for as moche as it is repugnant and contradyctorily dyuerse frome the doctryne of the churche. Whiche thyng we maye proue by. iii. reasons. The fyrste is this. The doctryne of the churche / wherin all y^e fathers agree /

E. 4.

is spoc

The seconde collection.

is spoken by Chyriste / and inspired by the holy spirite of Chyriste / as it doth appere of the fyrste collection. But Chyriste and his holy spirite can nat teache and inspire two doctrynes / the whiche be clene contrary. Wherfore the doctryne of Luther is nat the doctryne of Chyriste / and of his most holy spirite.

Seconde. Chyriste Iesu sayth of hym selfe / that he is the veray trouthe: *Ego sum Veritas*. But one trouthe can nat be deuided at ones to two contradiçtories. And Why? If that one of them haue the trouthe / that other muste nedes want it: For one trouthe can nat be commune vnto them bothe.

Chyryde. the holy goste is the spirite of lyfe vnto the doctryne of the churche. But the spirite of lyfe can nat be deuided: but it must go holle: As we se that whā a mannes arme is cutte from his body / the lyfe is nat deuided / parte vnto the arme / and parte vnto the body: but the holle lyfe gothe with the body / and the arme hath no parte therof. So for bycause that Luther by his intricate expositions maketh one parte of scripture to be repugnāt agaynst another / as he confelleth hym selfe / that he can nat frame his other expositions with the Epistole of saynt James / and with the gospell of Luke. Therfore it is manifest / that his doctryne is deuided from the holle corps of scripture / and is nat one with the doctryne of the churche / nor hath nat in it the spirite of lyfe.

¶ But nowe by your sufferauce / I wyll speke a fewe

Concernyng the sede.

sewde wordes vnto these yfons / whiche be abiured.

By bretherne / ye may perceyue by this that I haue sayd / that the sede of þ wordes of god / that is to say þ doctrine of Christis churche / for these .iij. consyderations afore reherled / is one: And that the doctryne of Luther is by the same .iij. cōsiderations nat one. Wherfore ye may sufficiently cōclude that the doctryne of Luther is nat the gracious sede of the worde of god / nor hath in it the spirite of lyfe: but is an euill sede / a sede of corrupcion / a sede of pestilent infection / a sede that blyndeth mēnes hartes / a sede that inueougleteth their sight / a sede that extincteth in them þ true faith / a sede that destroyeth their soules / finally the bes ray sede of the deuyl / whiche is inspired by the wicked spirites. Therfore good bretherne / I wold aduise both you & euery other true christen mā / to eschewe this sede. And if it be sowē i your hartes / to plucke it out by the rootis / & to receyue the gracious sede of the worde of god / and fully to assent to the doctryne of Christis churche / that the wordes aboue reherled maye be sayde to eche of you: Respice / fides tua te saluū fecit: Open thyn eyes / this is the faith / that may make the safe.

The thynde collection.

The thynde thyng to be marked is The good
the good erthe: by the whiche our sauour erthe.
vnderstandeth in this parable one certayne mas
E. iij. ner

The thynde collection.

ner of people: for he so declarerth it hym selfe / say-
 eng: *Quod autem in terram bonam / si sunt qui corde hos
 nescio et bono:* That is to say / this good erthe betos
 kenneth them / whiche be of one hart honest & good.
 I meane the people / of whom we spake in the gos-
 pell of the miracle before: the multitude I saye /
 whiche had Christe amonge them. Soone after
 that our sauour had begonne to gether this pro-
 ple to giders / whiche we caile the chzilen people /
 he sayd vnto them that thā were present: *Amen di-
 co vobis / non preteribit generatio hec / donec hec omnia fac-
 ta fuerint:* I tell you for a certayne / this genera-
 tion shall nat passe / vnto than all these thynges
 that I nowe haue spoken of / shalbe perfourmed.
 He ment nat here any carnall generation. No. for
 that carnall generation / to whom he than spake /
 were deed many hūdzd yeres ago. And also tho
 thynges that he than spake of / benat yet perfur-
 med / but shalbe perfourmed about the ende of the
 worlde. Wherfore doubtles he ment a spirituall ge-
 neration: that is to say / the generation of chzistē
 people: whiche hitherto in dispite of all theyr en-
 emies / haue contynued / and shall continue vnto
 the worlde's ende. Great malyce and persecutyon
 hath ben bled agaynst this generation / bothe by
 the Jewes and by the gentiles / by the tyrantes /
 by the philosophers / and the heretickes: but all
 they myght nat preuaile agaynst this generatiō /
 accordyng as our sauour Christe hath promysed:

Mat. 24.

Mat. 19. *Et pone inf. n. non preualsebunt aduersus eam:* And al the
 malice

Concernyng the good erthe.

malice of helle shall nat preuaile agaynst this generation / nor interrupt it.

The wonderfull continuance of this generation was one thyng specially / that kept saynt Augustyne (as he reportethe hym selfe) and helde hym in the catholicke faythe . In the booke contra Manichei he remembreth .ii. thynges concernyng this matter . That one is this . Tenet me ab ipsa sede Petri apostoli / cui pascebas oues suas post resurrectionem dominus commendauit / Usque ad presentem episcopatum successio sacerdotum : It holdeth me fyrste to be one of the churche / the continuall succession / that I se of popes one after an other / fro the fyrst sutyng of Peter in the See apostolicke / to whom our sauour commysed his flocke to be fedde / vnto this presente tyme . This holy doctour saynt Augustyne cōsydered what name Chyrste gaue vnto Peter callenge hym Cephas / whiche is as moche to saye as Petra or Capis . And he marked also well / what promyse our sauour dyd make vnto hym / sayenge : Et super hanc petram edificabo ecclesiam meam . And he obserued farther moze / howe that as mōge all the other apostles ouely the succession of Peter dothe contynue / and to se the promyse of our sauour thus truely put in effectte : This was some thyng þ made saynt Augustyne to followe constantly the doctryne of the churche . Another is this . Tenet ipsum catholice nomen / quod nō igitur causa inter tam multas hereses ista ecclesia sola obtinuit : That is to say / and this thyng also kepeth me fast

*if. thynges
did establi
s he saynt
Augustyne
i the catho
lyke faith.*

The thynde collection.

faſte in the doctryne of the church / that this con-
gregation / whiche is deriued from the ſee of Pe-
ter / hath amonge ſo many hereties / and agaynſt
ſo many heretickeſ / only and nat withoute cauſe
opteyned this name Catholica / that it is called the
catholicke church. Theſe two thynges dyd con-
ferme and eſtabliſſhe ſaint Auguſtine in the catho-
like faith. And cruely who that depely weyeth all
theſe thynges ſhall thynke the ſame. I ſay / if he
coſydre depely with hym ſelfe: fyrſt þ ſuche a ma-
ner of name Pet recepued of our ſauour Chriſte:
he was called Cepſas / whiche is as moche to ſaye
as a ſtone. This no man can denye.

Seconde. if he conſydre / howe that our ſauour
ſayde vnto Peter / that vpon that ſtone he wolde
builde his church: agaynſt the whiche the ga-
tes of helle ſhulde nat preuaile.

Thyrde. if he remembre beſyde this / howe vnto
the ſame Peter he ſeriously comynſed his ſlocke
to be fedde / and to be governed.

Fourth. if he conſidre / that the true chriſten peo-
ple / whiche we haue at this day / was deriued by
a continuall ſucceſſion from the ſee of Peter. For
where is nowe the chriſten people of the region of
Scythia / whiche came of the ſucceſſion of ſaynt
Andrewe: Be they nat nowe infidels: Where is
nowe the people of Ephelus / and of all Asia / whi-
che came of the ſucceſſion of ſaint Iohn: Be they
nat infidels: Where is nowe the people of bothe
Aethiops / whiche came of the ſucceſſion of ſaynt

Mattheu

reuerend

in the church

ple of the

region of

scythia

and of all

ethiops

and of all

regions of

the church. And thus it is that they are not now in the church.

Concernyng the good erthe.

Mattheu & saynt Mathye: Be they nat infidels:
And breuely to say / where is all the other people/
whiche came of the succession of þ other apostles:
either they now be infidels / or els schismatickes /
or other wyle deuided from the churche of Christ.
fynally / if he put vnto these / that onely the suc-
cessio of Peter in dispite of al their enemyes dothe
yet continue / and yet beareth the name of the ver-
ray catholicke churche / and so shall do vnto the
worldis ende / he shall se euidently / that this mul-
titude and this succession is the veray churche of
Christe: agaynst the whiche the gates of hell shall
neuer preuaile.

Thus than ye se whiche is the good erthe: I say
the multitude of christen people / whiche hitherto
by a continuall succession was deriuied from the
see of Peter.

But now let vs here what conditions our saui: The condi-
our adiopneth vnto this good erthe / he sayth: *Hi tidis of the*
sunt / q in corde honesto et bono. *Parado me / though I good erth.*
reherse þ wordes off þ greke boke: for they make
better agaynst our enemies / he sayth: *In corde hos-*
nesto / et bono. Here be. iij. conditions. *fyrt in corde / The fyfte*
that is to say of one harte and mynde / accordyng *condicion.*
as it is wryten / *Multitudinis credentium erat cor vnum / Act. 4.*
et anima vna: All that multitude that beleued in
Christe / was of one harte and of one mynde / that
is to say / they were nat deuided by contrary doc-
ctrynes. And therfore lyke wyle saynt Paule wry-
tyng vnto the Corinthis / sayth: *Idem loquamini 1. Cor. 1.*

f

omnes /

The thynde collection.

omnes / et non sint inter Vos dissidia / sed sitis integrum
corpus / eadem mente / et eade^m sententia : That is to say /
speake ye all one way / and let there be no contrary
opinions amonge you / but be ye as an holle body
of one mynde and of one sentence. Syth that Lu-
ther with his secte / is of an other mynde and sen-
tence / and of a dyuerse harte and opinion fro the
churche / as I haue shewed before / it is manifest
by this fyrst condition / that they be excluded fro
this good erthe / and fro this succession of christen
people / whiche we call the churche catholicke. As
for vs it is certeyne / that we come directly of this
succession / and ioyne fully with the fathers in all
their doctrynes. Contrary wyle Luther dispiseth
them and their doctrynes / as I sayd before : and
there he deuident hym selfe fro the doctryne of the
churche / and fro this good erthe. For what is the
doctryne of the churche / but the doctrine of the fa-
thers : That many yeres ago / as Luther cōfesseth
hym selfe / he ioynd with the fathers / and with
the churche / as we do : but now he hath cutte
hym selfe fro the churche. We cam nat out of hym
and of his secte / but all they cam out of vs / and so
haue deuypded them selfe fro vs. We styll kepe and
folowe the doctryne / whiche hath bene leste vnto
vs by the gracious fathers / men of singular let-
nyng and excellent holynes / whiche by the holy
goost had the continuall gouernance of the chur-
che vnto this day / as saint Paule doth witnesse in
the Actis of þe apostles / as I sayd before. We than
that

Concernyng the good erthe.

that folowe ſuche doctrynes / as haue bene leste vnto vs / by theſe gouernours / which went before vs / be of one harte and mynde with them / and with the church. And Luther with his adherentes / whiche wyll nat accepte and alowe theſe doctrynes / be of a diuerſe harte and mynde fro the fathers / and haue ſo deuyded them ſelfe fro the church. Wherfore it is mauniſt / that they waunte this fyrſt condition of the good erthe: they be nat of one harte and of one mynde with vs.

nota

Inter. p. 10. d. 1.

The ſeconde condition is honeſte / that is honeſte and ſayze: For the greke worde is indifferent to bothe. The lyght of true ſaythe / whiche is a clere brightnes without any errours / moche doth honeſte and make beauntious the harte of a chriſten man: For withouten hit there is no honeſtie nor beaunie in a ſoule. *Sine fide impoſſibile eſt placere deo.* This ſaith can nat be in the Lutherians / but remaineth only in ſ ſucceſſion of the church / whers of we come. But the Lutherans (as I ſayd) be deuided from the church / and theyr ſaith is a clene contrarie doctryne from ours / and agaynſte all them that were in the ſame ſucceſſion before vs.

The ſecond
condition.

It is alſo full of many great errours. One errour ſuffiſeth to ſpill and to diſtroie any mannes ſaythe: but moche rather many great errours / and ſpecially ſuche as here before haue bene condemned by many generall counſayles / had in the church. At the whiche counſayles were preſent great noumber of honorable fathers aſſembled

F. 11.

to gether

The thynde collection.

to gether by the holy gost / men of singular lernyng
and excellent holynes / the whiche was confirmed
by many great miracles. Wherfore the faith of
the Lutherans and the faith of the church / can
nat agree / but be clene repugnant one agaynst an
other. And therfore if they bothe be true faithes /
than shall there be two faithes: the whiche saynt

Ephes. 4. Paule vtterly denyeth / sayeng: *Unus dominus / Una*
fides. Wherfore also they want this seconde condi-
tion / that is to say / honestie and beautie of faith.

The thynde The thynde condition is bono / that meaneth the
condition. towardnes of a good wyll to bypnye forthe y frute
of good workes: For withouten that all saythe is

Jac. 2. nought / as sayth saint James: *fides sine operibus*
mortua est. It suffiseth nat for a chrysten man to be-
leue the doctryne of the church / but he muste also
worke & byringe forthe some encrease of good frute.

nota.

This frute they byring nat forth / as it more playnly
shall appere here after. Wherfore they want also
this condition of the good erthe. But what tha
be they: Surely they be the trodde erthe in the
high way / and the stones / and the thornes / wher-

2. pet. 2.

of the gospell here spekethe.

Saynt Peter in his

seconde Epistole / where he prophiseth of suche her-

etykes / hath expessedly discribed y Lutherans /

and telleth .iiij. conditions of them: Wherby they

may be clerely knowen.

The fyrst is this.

Qui carnem sequentes in concupiscen-

tia pollutionis ambulans. That is to say / they folowe

the wayes of theyr fleshe / & walke in the vnclene

desires

they shal not
be chrysten

an to followe

the wayes of

the fleshe

desires
to followe the wayes of the fleshe
and byringe forth some increase of

Concernyng the good erthe.

desires of the same. Thus Luther doth withoutē doubt and they all / whiche be of his secte: for he sayth it is necessary for euery man and woman to haue the carnall ble of theyr body / as it is to eate or to drynke. But where this carnalite reigneth / there y wicked spirites haue full dominatiō: and there they kepe theyr haūte: and make that soule and harte as cōmune a trodde as is y high waye. These be the byrdes of the ayer / whiche eate vp the sede of the worde of god: they leaue nothyng but the veray hulle of that sede / the vertue of hit they conuey away. The sayre speche / y eloquēce / the knowlege of languages / these be but the veray hulle of the scriptures. This hulle these hereticks haue: But the veray pithe and substance of the sede is piked out of theyr hartes by these euyll spirites / that kepe them in this carnalyte.

The seconde condition is. *Dominationem contemnūt audaces prefracti.* That is to say: they dispise all gouernours / and them that be i auctozite / & they be stiffe & heedy in theyr wayes: be nat y Lutherans thus: Who is moze styffe / yea moze furious than Luther is: For he dispiseth kyniges / princes / popes / bisschoppes / and all auctozite both spirituall and temporall. And what is this / but a veray stonynnes / indurate of pride and obstynacie:

The thyrde condition is this. *Qui gloria precellentes non verentur cōuictis incessere.* That is to say / they drede nat / nor be a shamed to skoffe / and checke / and to rebuke / yea to teare / scratche and rente the

The thyrde collection.

fames and lyues of noble men. And this the Lutherans also do / and Luther hym selfe principally: and thus they shewe them selfe to be very thornes and briers / whiche / as the gospell sayth / doth strangle the good seede.

Nowe thā to you my brethren / whiche be abridged / I must direct my speche. For as moche as by this collectiō ye perceyue / y^e the erthe ment in this parable is the true christen people / whiche haue Christe amonge them / accor dyng as the gospell of the miracle telleth: and that this people hath continued their succession hitherto / fro y^e see of Peter: and that also they haue in them .iij. conditions / that is to say / they be of one harte / by true doctryne: they be of one honesty / by y^e brightnes of faith: And thyrde / they be of one good wyll to brynge forth the ecrease of god frute. The Lutherans want these .iij. conditions: they be nat of one harte and of one doctryne with this multitude: For they haue nat one saythe with them: And as for any frute they care nat: as shalbe clerely shewed in the fourthe collection. Wherfore they be nat this good erthe / but they rather haue the conditions of thornes and stones / and of the clonge erthe / as hit manifestly appereth by the prophesy of saynt Peter / as ye haue herde. Wherfore it shalbe expedient that ye from hens forth fle theyr company / & adioyne you with y^e good erthe / with the catholike people / and folowe the doctryne of Christis church: that I may repete vnto euery of you the wordes

at the helts in the word

also

Schoib.

sayne f. 200

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D
as



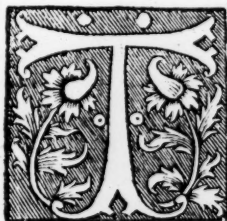
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Concernyng the good erthe.

des aboue reherſed: *Reſpice / fides tua te ſaluum fecit* /
Open thyn eyes / this thy faith / nowe beleuynge
as the churche beleueth / hath made the ſafe.

The fourth collection concer-
nyng the encrease of
good frute.



The fourthe / and the laſte
thyng to be marked in this pa-
rable / is the encrease of frute /
the whiche in þ gopell of *Mat.* 13.
theu is tolde moze expreſſedly: *Mat. 13.*

*Aliud quidem centuplum / aliud ſepa-
gecuplum / aliud trigecuplum* : In
ſome erthe this ſede bypngeth foꝛthe an hundred
ſolde increace / in ſome ſixty ſolde / in ſome thyrty
ſolde. This diuerſite of encrease betokeneth vñ-
to vs diuerſe degrees of ſpiritualnes: whiche the
ſede of the woꝛde of god woꝛkethe in our hartes /
moze oꝛ leſſe / accoꝛdyng as our hartes better oꝛ
woꝛſe be diſpoſed. The hart that is moze towaꝛde-
ly diſpoſed / is made moze ſpiritual: and the harte
that is leſſe towaꝛdly / is leſſe ſpiritual.

The ſame diuerſite of frute was ſignified in the
gopell of the myracle. foꝛ there all that multis-
tude þ folowed Chriſte / was nat elyke nigh vnto
Chriſte / euery one of them. wherfoꝛe tho that
were nerte vntyll hym / betoken the moſt perfect:
tho

The fourthe collection.

tho that were farther of / lesse perfecte : and tho that were farthest of / the leaste perfecte. But we shall nowe speke of the diuerse degrees of encrease of frute.

Conceyue me what I meane. Ye see that though the grounde in the feeldes / by the dyligence of men / be neuer so well broken and seasoned / yet if there be no good seede sowed in it / it byrgeth nothyng forthe of it selfe but weedes / and all his naturall moysture tourneth in to weedes : But whan some good seede is caste in to hit / than that seede by his naturall vertue / and by the influence of the heuens / so mightily draweth that earthely moysture of the grounde / and chaungeth it / and assembleth it in to his owne substaunce / in so muche that in some well prepared erthe there spryngeth nat one weede / but all the moysture of the grounde is tourned in to corne. In some other be fewer or mo weedes / accordyng to the goodnes of the erthe / or better / or lesse diligence in preparyng of the same. In lyke maner it is of the seede of the worde of god / and of the harte of man. An harte that is nat sowed with the worde of god / but leste bnt pll his owne nature / byrgeth nothyng forthe but the weedes of carnalite / carnall thoughtes / carnall affections / and carnal workes. But whan the worde of god is sowed / and the spirite of god gyueth the influence of his grace : than that seede of the worde of god / by his supernatural vertue / and by the gratiours influence of the holy spirite
of god

Concernyng the frute.

of god / worketh in that harte / and chaungeth the carnalitie therof in to a spiritualnes / accordyng as the harte is better or worse disposed / by thze manner of degrees. *the state of matrimony*

The lowest degree of this spiritualnes is in the state of matrimony: where though there be many weedes / yet there is moche ecrease of frute / if this sacrament be truly kepte / there the encrease of frute is thyrty folde *off frute is*

The myddell degree is in y^e state of wydowheede / the whiche hath fewe weedes & moze frute. Here the encrease of frute is thze skoze folde. *the state of*

The thyrd is i the state of virginite / whiche hath beray fewe weedes / or none at all / but all is frute: and this encrease is an hundred folde so moche. *virginite*
encrease
100 fold
 fyrste than let vs begynne to speake of this high state of virginite.

The worde of god with the influence of grace so worketh in the hartes of true virgins / that in maner it leaueth no carnalite there / but chaungeth all in to a spiritualnes / that it maketh them to dispise all thoughtes / all affections / al workes / that be carnall / saue only these / whiche be necessarily requisite vnto y^e bodely lyfe / that is to say / to kepe the soule and the body together. Of this virginite our sauour gaue example hym selfe: the same folowed his blessed mother / and saynt Johan the Euangelist lyke wyse: whiche for his clennes was singularly beloued of our sauour: and for y^e same he comysed the custody of his mother vntyll hym.

The fourth collection

And lyke wyse to saint Paule he gaue example by
 selfe of clemmes / and continency of his body. And
 therfore he dothe wyshe / that other wolde do the
 same / and perswadeth ther vnto sayeng thus: *Des*

1. Col. 7.

sim omnes homines esse / sicut et ipse su. And a litel after:

Matt. 19.

Donā eis est / si manserint / Et et ego. Of suche also our
 sauour spekerh in the gospel / and preyleth them

sayeng: *Sunt eunuchi / qui se castrauerunt propter regnum*
celorum: There be some / whiche haue spayde them

selfe spirituallly / that is to saye / haue cutte from
 theyr hartes the carnall affections of theyr bodis

es / for the loue of þ kyngdome of heuen. I trouthe
 it is / all wyll nat do thus / and so our sauour sayth

in the same place: *Non omnes capiunt Verbum hoc:* This
 worde workech nat in euery harte. Yet neuerthes

lesse he dothe exhorte there vnto / sayenge: *Qui pos*
test capere / capiat: He that may take this worde and

kepe his virginite / let hym take it. But thus dyd
 a great nombze of chriстен people in Alexandria /

whiche by the preachynge of saynt Marke / con-
 secrate theyr virginite vnto Chyste both men and

women / as Philo the Hebrew telleth. Suche
 were also great nombze of women / the whiche in

Hierusalem lyke wyse vnto Chyste dyd consecrate
 their virginite / as telleth Euseby i his stozy. And

these thus dyd by the preachynge of the apostles.
 Innumerable suche also bothe men and women

were in the desertis of Syrie of Egypte & Ethiop.
 All these by watche / fastyng / prayer contempned

theyr fleshe / chahised theyr bodyes / and kepte
 them

nota.


*lyberis suis in eorum & 925 & 926 & 927 & 928
 929 & 930 & 931 & 932 & 933 & 934 & 935 & 936 & 937 & 938 & 939 & 940*

Concernyng the frute.

them lowe / to thentēt that they myght kepe their
soules clene vnto Chyriste. And it is nat to be dou-
ted / but that there is in Chyristedome / at this day /
many thousandes of religious men and women /
that full truely kepe theyr religion & theyr chastite
vnto Chyrist. For whan Hely the prophet had sup-
posed that so great a persecutiō was made agayst
the true seruauntes of god / that he was lefte as
lone / it was answered vntyll hym by almyghy
god / as saith saint Paule / *Adhuc reliq̃ mibi septē milia* Ro. 11.
Virorū / qui nō curruerūt genn̄ āte Baal: I haue yet res-
serued vnto me seuen thousande / the whiche hath
done none idolatry before Baall. And if almygh-
ty god dyd reserue in that lytell portion of Iury so
great a multitude beyonde the estimation of this
prophet Hely: what nombze suppose ye / doth yet
remaiue in all Chyristedome of religious men and
women / nat withstandynge this great persecuti-
on of religious monasteries bothe of men and of
women / done by these heretickes / by this moste
execrable doctryne? It is nat to be doubted / but
in all Chyristendome be lefte many thousandes /
whiche at this houre lyue chaste / and truely kepe
theyr virginite vnto Chyriste.

Nowe let vs se / whether ȳ sede of god worke this *The frute*
high frute amōge the Lutherans or nat. No. no. *of Luthers*
noth̄yng lesse. Helas it wil make a true chrystē māns *doctrine.*
harte to blede bloody teares with in his breaste / for *of Lutherans*
to here their lyūyng. The prestis of his sect / which *doctryne.*
shulde kepe theyr handes and hartes clene for to
G. ii / mynister

The fourth collection.

 mynister the blessed sacrament / solothe the luste and carnalite of theyr flesshe. The religious men forsake their religion / and retourne vnto þ world / and take them queanes. The virgins that were consecrate vnto god / & had promysed to kepe them selfe as true spouse vnto Christe / nowe gyue their bodies tyll all wretched pleasure / and suffre them selfe to be stuprate and abhominably despyled and souled in all carnalite. O Iesus / this is the frute that commeth of the wicked sede / whiche this vngacious heretike hath sowe amōge them. Howe far is this from the example of Christe / and from þ other blessed fathers unnumerable / whiche both lyued chaste them selfe / & procured lyke wyse that other shulde do the same? If the deuyll haue nat exccerate our eies / we may se by this evidently / þ this doctryne commeth nat from aboue: For than it shulde nat be contrarye vnto the counsayles of Christe / and of saint Paule / and of the other scriptures of god: but it cometh playnly from þ deuyll. And yet he is nat ashamed to write / that al his doctryne he hath of god. Thus moche for the fyrste frute.

The frute
of wyddow
hed.

frute of
dowgred

By this fyrst ye may iudge what his mynde and sentence is / concerning the seconde frute / that is to say / as to wch þg wyddowes. He that calleth virgins to forsake theyr virginite / wyll but a lytell regard the state and frute of wyddowhed. And herein also he teacheth contrary vnto þ counsaile of saynt Paule / whiche counsaileth wyddowes to kepe them
sole

Concernyng the frute.

sole / and specially to thentent that they may in a
more liberte serue god. For (as he sayth) *Innupta* 1. *Cor.* 7.
curat ea / que sunt domini / Ut sit sancta quum corpore tum
spiritu. Contra. q̄ nupta est / curat ea / que sūt mūdi / quomodo
placitura sit viro. That is to say / she that is nat ma-
ried is myndful & studious / for tho thynges / whi-
che pertyne to Chryste: But contrary wyle / she
that is married / is carefull of the thynges / whiche
belong vnto the worlde / & studieth / howe she may
please her hus bande. But the carnall doctryne of
Luther no more regardeth this counsaile / nor this
maner of increase / thā he doth y other of virginite.

The thynde and the lowest degree of encrease of The frute
frute is in y state of mariage. The holy sacramēt of Luthers
of matrimony preserueth by his vertue the woꝝ age.
kes and dedes of them that be married / so that tho
woꝝkes / whiche without this sacramēt shulde be
dedly / be made by vertue of this sacramēt either
to be no synne / or at the leaste but veniall synne / so
lōge I say as they truly kepe this sacramēt / & vse
it accordyngly. In token wherof our sauour at a
mariage changed water in to wyne: therby signi-
fienge that moche of the waterynes of carnalite
betwene the married persons / by vertue of this sa-
cramēt: is changed in to the wyne of merite. But
this encrease also is lost by the wicked doctryne of
Luther: For he hath nowe married hym selfe vnto
a noūne: A frere and a nounne to gether / can this
be any good mariage? No doubtles: whiche thy-
ges shall appere by .iiij. reasons. First for bycause

The fourth collection.

that he maketh þ̄ sacrament of matrymōny to be no sacramēt. A very mad mā / he to mary / & yet to affirme þ̄ this sacrament hath no vertue in it / & þ̄ directly agaynst þ̄ scriptures of god / & so maketh as moche as lyeth in hym / þ̄ the vertue of this sacramēt nothyng profiteth / neither tyll hym selfe / neither to other þ̄ be married / if they so beleue as he teacheth. But they? mariages as they vse them (nat beleuyng þ̄ the sacrament hath any vertue) hath noth̄ ȳg in them that is spirituall / but be full of carnalite without any spiritualnes / full of was trynes without any berdour of meryte / full of st̄y kyng weedes / without any good frute at all. For as saint Paule sayth : Qui seminat p carnē suā / de carne metet corruptionē ; Et qui seminat per spiritū / de spiritu metet vitam eternā ; Who þ̄ soweth by his fleshe carnally / shal reape of his fleshe corruptiō ; And he þ̄ soweth by the spirite / shal reape of his spirite þ̄ reward of euerlastyng lyfe. But take away this holy sacrament / & doubtles al the vse of the bodies of them that be married is onely carnall / whiche by this sacrament is made in some maner spirituall / and taketh by þ̄ vertue therof a spiritualnes. For as moche thā as Luther hath destroyed this holy sacramēt / he can reape no good frute of his marriage / but only carnall corruption / and his marriage is no marriage.

The second
reason.

The seconde reaso is this. How can it be a good mariage / where one mā abuseth an other mānes wyfe / specially whā he medleth with her / whiche was

Edward
span.

Concernyng the frute.

was consecrate the spouse of Christe: Amonge the
 Gentils it was reputed abhominable / for to abuse
 the virgins / whiche had cōsecrate theyr virginite
 vnto y^e Idols. & moche rather it shuld so be thought
 amonge the christen people / to abuse the spouse of
 Christe / consecrate vnto hym. Saynt Mattheu
 whan he was despyred by a certeyne prince called
 Hirtacus / that he shulde moue a virgine to ma-
 riage named Ephegenia / whiche had before cons-
 secrate her virginite to Christ / he made hym this
 answer: *Si regis sponsa regis seruus usurpare voluerit /*
Sinus tradatur incendiis: That is to saye / if the ser-
 uaunt of a kynge wolde abuse the kynges spouse /
 he were worthy to be throwe quicke in to the fyre.
 He ment that if Hirtacus / whiche than was Chris-
 tened / and shuld haue ben y^e seruaunt of Christe /
 wolde couet to mary that virgin / whiche was cō-
 secrate to Christe / as his spouse / he were worthy
 to be burnt. What suppose ye / that this blessed a-
 postell wolde say / if he now were present here as
 gayne / and herde this abhomynable dede / this
 carnally disposed man / thus to abuse a religious
 virgin / whiche was cōsecrate y^e spouse of Christe?
 O Iesus / howe moche wolde he abhorre this mas-
 ter? And what dyedfull sentēce wolde he pronouice
 agaynst this hereticke: The thyrde reason is this. The thyrde
 If we cōsidre what promyse this mā had made be-
 fore / & y^e great strengt h of y^e pmyse / we shal well p-
 cepyne / y^e this secōde pmyse can nohaue place. And
 why? For y^e promise / whiche he made before was
 to

The thyrde
 reason.

19th 19th
 19th 19th

The fourth collection.

to kepe his chastite: this is cleene contrary. That was a former promise: this promyse is a later promyse / & that by many yeres later. Thyrde. that promyse was for the weale of his soule: this promyse is made for the carnall pleasure of his body. Fourthe. that promyse was made solely & with a great deliberatio: this promyse was made in a corner / and of some shorte aduilement: for with in vi. wekes after the maryage / his woman had a chylde. This was speddy worke / a woman to haue a chylde with in. vi. wekes of her mariage. This must either be a great miracle / or els they had met to gether before. That promyse was made accordyng to the rules of holy religion / whiche was deuised by the holy fathers / and inspired by the spirite of god: this promise is made agaynst all good rules / & by the carnall misordre of y^e wretchednes of the fleshe. That promyse was made accordyng to y^e coulsayles of our sauour Christe / saint Paule / and of the other apostles: this promise was made by the counsaile of Satanas / & of all y^e deuylls of hell. Fynally. that promise was made vnto god / & he wyll nat be mocked / as saith saint Paule: Deus non irridetur: God is nat to be mocked. But it is a playne mockery / so solely to promyse vnto god / and neuer the lasse to breake y^e promyse made. An honest mā wyll loke to kepe his promise made vnto his neighbour / but moche rather if his promise be made vnto almighty god / he so shuld kepe the same. Whan than that former promyse was made

149 in. vi.
for after 70
page. 516
and had a
childe

Gal. 6.

Concernyng the frute.

made to god / and for the weale of his soule / and
solemply by great deliberation / accordynge to the
holy rules of religion / and accordyng to the coun-
sayles of the holy scripture / who seeth nat euident-
ly / that this later promyse made vnto a woman /
with all contrary conditiōs to these aboue reherſed /
can haue no place: For the forniere promyse is so
stronge / that it disanulleth & debarrcth quite this
other promyse / whiche was later made. But here
one wyll say: Syr / Luther saue that it was im-
possible for hym to conteyne hym selfe. But I say
agayne / that Luther shulde haue looked at that
poynt / before that he made this promyse to god / &
before he entred holy religion. And here I wolde
be answered of all my maisters the Lutherans in
this one poynt / what lyfe this hereticke hath ly-
ued all these yeres before that he was married. If
Luther myght nat cōteyne hym selfe nowe in his
later dayes / whan he is of more age and of elder
yeres / what lyfe suppose ye that he lyued in y^e fer-
uour and heate of his youthe: He speketh moche
of hypocrisy / but what hypocrisy vſed he all this
longe tyme that he was a frere / vnder his freers
coote: If he dyd nat than conteyne: What abho-
minations dyd he vſe in the luste of his youthe /
that nowe in his later dayes may nat lyue chaste:
O Iesus who may thinke that any gratiuous and
fruitfull knowlege of holy scriptures dyd entre and
abyde in this mannes breaſt / whan it is wryten:

In masculinam animam non introibit sapientia / nec castitas Sap. 1.

The fourthe collection.

sic in corpore subito peccatis. We rede of dyuerse that
for the foule vnclēnes of theyr bodie / lost þ̄ singu-
lar gyfte of the holy spirite / whiche they had got
before. Wherfore if this man led this abhominable
lyfe before / and myght nat conterne hym selfe /
it is certeyne he hath no frutfull knowlege of god /
nor of his holy scriptures. And so this excuse shal
be rather his cōdemnation. But if they say that
he before contempned. Than I say that he shulde so
nowe haue done / specially bep̄ng nowe of elder yea-
res / and a religious man / and a preacher of the
worde of god. He shulde haue chastised his body
as saint Paule dyd / sayeng: *Ego castigo corpus meum /*
et in seruitutē redigo / ne quum aliis predicauero / ipse repro-
batus inueniar: I chastise my body / & subdue it / lest
that whan I shall preache to other / I be founde
reprouable my selfe. Dyd nat saynt Paule suffre
many temptations / and assaultes and byntes in
his fleshe: yea doubtles / & so he sayth hym selfe:
But by þ̄ chastisemēt of his body / & by þ̄ grace of
god / he dyd ouercome them. And so this mā shuld
haue done / he shulde haue chastised his body / by
fastyng / by watche / by prayer / and so by the helpe
of grace / haue mortified his carnal desires.

Thus thā ye perceyue (I suppose) clerely / that
the doctrine of this most peruerſed hereticke hath
neither the encrease of the frute after the hieſt de-
gree of virginite: nor after þ̄ meane degree of wy-
dowhed: nor after the loweſt of matrimony: but þ̄
the couplyng of hym & of his mate to gyders is a

betray

2. Cor. 6.

Concernyng the frute.

beray brothelry / & a detestable sacrifice before the
eyes of god / of both these parties. So that I dare
surely say / that all the strewes lesse offendeth y^e eyes
of god / with their abominations / than doth Lu
ther and his mate / with they^r double sacrifice.

But nowe vnto this / y^e blasphemous & reproches
agaynst almyghty god / wherby he doth impute
vnto god / that he shulde be the auctour of synne:
And that his comandementes be impossible to be
kepte. Agaynst our sauour Christe / denyng y^e he
by y^e mouthes of the fathers hath sorwe y^e true ex
positioⁿ of the holy scriptures. Nor that he so was
assistent with his church / accordyng to his pro
myse. Agaynst the holy goste / chat he shulde nat
sufficietly instructe by the same fathers y^e christen
people / in euery trowth perteynyng vnto y^e sayth of
Christe. Agaynst the blessed mother of Christe / y^e
ther shuld be no differēce betwene her & other wo
mē / but y^e she was as synfull as other be. Agaynst
the holy crosse / that he wolde byene as many pea
res therof as he myght gette. Agaynst the blessed
sayntes / y^e they^r prayers helpe vs nat: and that
they shuld nat be honored byō vs. Agaynst certeyn
bokes of scripture namely y^e gospell of Luke / and
the Epistole of saint James. Agaynst y^e other scri
ptures: Who shall nombze the false cōstructiōs / y^e
wroge interpretatiōs / y^e mucheuous errours / wher
by he hath corrupted y^e holy scriptures of god: A
gaynst y^e sacramētes of Christis church / all saue
twayne / that is y^e sacramēt of y^e altar / & baptyme.

nota.

The blas
phemes of
Luther.

499
Ela / 105 1000
Luther.

So I dare surely say / that all y^e strewes lesse offend
the eyes of god / with they^r abominations / than
doth Luther and his mate / with they^r double sacrifice.

The fourth collection.

And agaynst the holy canon of þ masse. Agaynst the doctryne of the holy fathers / whose holynes was cōfirmed by many miracles / he clerely dispiseth bothe them and theyr myracles. Agaynst religion: who shall teken / howe many religious psones bothe men and women / whiche befoze were in þ high way of saluation / that nowe by his pestilent doctryne / be become apostatas / and haue forsaken theyr ordre / and be retourned vnto þ carnall wayes of the worlde / to theyr perill and euerslastyng damnation: Agaynst all them that be in souerayntie / as well tēporall as spiritual / cōtrary to the playne doctryne of holy scriptures. Agaynst hym selfe and his herers and folowers / intrik þge & snarlyng bothe hym and them in so pestilent errors and heresies / to þ high displeasure of god / that he hath suffred them to tomble in mentem improbam / that is to say / in to a peruerse iudgemēt approuyng this wretched carnalitie / wherin they nowe lyue. Agaynst his owne countrey / gyuyng occasion by his moste mischeuous doctryne to the subuersiō of that contrey (whiche was the floure of þ empire) by insurrections amonge them selfe: Wherby many pyles / many castels / many great holdes / many stronge fortresses haue bene ouerthrowen and cast vnto the grounde / many tēples / many famous monasteries / many noble houses of religiō haue bene clerely destroyed / and suche a murdre of mē / as in our dayes hath nat ben herde of in so shorte a tyme: Doubtles it is the hande and stroke

Concernyng the frute.

Stroke of god vpon them / for the sauouryng & sup-
portyng of his most mischeuous doctrines: Suche
a murdre of men / as credibly and faithfully is re-
ported aboue an .C. thousande. This is þ frute/
whiche is spronge of this moste wicked sede. The
sede of god in the good hartes of true christen peo-
ple worketh great encrease of gratiours frute. Co-
trary wyse / the sede of the deuyll in the hartes of
the Lutherans / worketh all mischefe & corruptiō.
I shall conclude (as I verily thynke) I beleue/
þonles Satanas were let lose out of hell / as in þ
Apocalypsis it is promised / that he shulde be loosed
towardes þ ende of the worlde / so great a mischefe
by one man / withouten his counsaile / coude neuer
haue bene wrought.

¶ Nowe my bretherne / I wolde aduise you to loke
well vpon this matter / and nat so lightly to caste
your soules away by beleuyng this doctrine of this
most pernitiours hereticke / whiche byngeth forth
none ecrease of frute after any of these .iij. degrees
aboue rehersed / but moche habundance of pestilēt
and synkping weedes / of carnall corruptiō / of hor-
rible blasphemies / of detestable murders. I folowe
rather the doctrine of the churche / by the whiche /
in the hartes of þ true christe people / springeth / &
arpyseth / and encreaseth all these .iij. degrees plē-
teously: so that by this doctryne ye may also be re-
stored to the clerenes of your sight / as was þ blyd
man / vpon whom our sauour shewed that great
miracle afore tolde. And nowe hengs forwarde (as
that

The fourth collection.

that man dyd) folowe ye Chyrist in the right way.
For it is sayd there of hym: *Confitemini ei et sequen-*
tur eum: He forthe with had his sight / and folo-
wed Chyriste. Do ye in like wyse / and beware that
ye retourne nat in to your olde errours agayne /
noz that ye loke nat backe vnto these heresies / noz
stoppe in the way by any wauering of your faith:
but go forthe right in meritorious woꝝkes / wher-
in the churche walketh / whiche hath with them
the continuall presence of Chyriste / and of his most
holy spirite / that one to some this gracious doctri-
ne / that other to gyue his influence with the same
vnto the herers. And doubt nat / but this waye
shall finally brynge you vnto the glozious contrey
of heuen / where ye shal haue y^e presence of almighty
god / with endlesse ioye and blisse: to the whiche
he brynge vs all / *Qui cum patre et spiritu sancto* *viuit*
et regnat deus. Amen.

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Cum priuilegio a rege indulto.